

EVOLUTION

Few people have adequately realized what great miracles are implied in the modern theory of evolution. Indeed, they are as great as those involved in the notion of a creation of something out of nothing; at times they even aspire to eclipse it.

The first miracle is the transformation of the inorganic into organic matter without the intervention of steps or grades. Some try to get over the chasm by positing a matter that is never altogether devoid of sensitivity. We must, then, believe that all bodily products such as saliva, phlegm etc., are also endowed with sensation. But it is a great pity that this has been left to be pictured by the mind, not established by demonstration in which the moderns excel.

The second miracle is the birth of psychic individuality in this sensitive matter. Will the reader be good enough to believe what he is told, and not worry himself and others with the how and why of things? We must simply believe that individuality is produced by the influence of one's surroundings and environments. These are surely no outlandish words. You can look them up in a dictionary if you are ignorant of their purport. You must also believe that the influence of the 'surroundings and environments' must have occurred precisely in the same way in the case of each and every one of the infinite millions of living beings that are swarming the worlds. What is most wonderful in this theory is again the sudden passage of individuality-lessness into individuality at the waving of the magicians wand. If the mind refuses to take the jump, it should be content with the idea that miracles are set up also in religion.

The third marvel in the theory of evolution is the distinction of the sexes. How came a purely sexless matter to become differentiated into sexually distinguishable organisms may

not be conceivable by the lay mind. It is sufficient that the propounders of the theory have not found it hard to formulate it. Is there no *affinity* between the two types of electricity, the positive and the negative? Why can't you believe that the relationship has evolved out into the complexity of the sexual life in the course of millions of years? Would you insist on further elaboration? Then know that miracles do not admit of such treatment even in dogmatic religion, and there is no other alternative. Our advice to the reader is to yield, and not to raise a storm over such a simple matter. Surely, there can be no great difficulty in believing that even the pavement stones on which we walk every day may have invisible sex life. Remember electricity is all pervading and must be present in the pavement stones too.

The fourth miracle is the evolution of the sense of taste. No doubt every one is not expected to understand how an inherent crude *nucleus* of tactile atomic sensitivity gave rise to sensations of sweetness, bitterness and the like; but that is due to the intellectual inferiority of the average man. Men of learning have found no difficulty in assuming it; and they wisely do not bother themselves about details, which can serve no useful purpose in the present state of our knowledge. Does it strike you as very wonderful that taste should always be associated with the tongue? There is a little bit of difficulty in accounting for this no doubt; but then you and I cannot account always for such simple phenomenon as the colour of coal—rather, we ought to say, the colourlessness of coal, since black is no colour in the language of science.

The fifth miracle is the development of smell. It, too, must have come out of *touch* or taste, and it is no good worrying oneself or others about the *how* and the *why* of it. The difficulty about the absence of the stages of development remains even in this case; but that only goes to show that we have not learnt all about this sense yet.

The sixth miracle is the appearance of sight, again under the influence of surroundings and environments. We must take it that if our walls remain standing long enough they will one day evolve out eyes and the other senses ; they have thus far not done so simply because no wall has had a sufficiently long lease of life, though some have stood for thousands of years. As soon as a thing—be it a wall or a door post—evolves out an inclination to know, it is marching on the road to the obtainment of sight, without a doubt. The fact that eyes are always placed in the head, and not on any other part of the body, e.g., the hips, just proves that nature is *unerring* in her designs. Who has not seen her laboriously painting lowly *worms* with protective colours to prevent their falling an easy prey to their enemies ? It matters not that nature is a mere word ; it is sufficient that she works with prevision and thought. We must after this refuse to answer the question as to why every one should have two eyes. You should try to think that the line of the visual tendency did not run a straight course, and must have become bifurcated somewhere and sometime in the past.

The seventh miracle is certainly the most wonderful of all that have been noted thus far. Hearing now appears in response to the influence of the external surroundings ! We must offer our meed of wonderment and admiration to these outside factors. The ears have clearly followed in the footsteps of the eyes. This is why we have two ears, and not only one. One would not have simply done when there were two eyes to match ! And the most admirable thing about the ears is that they never appear on any other part of the body, e.g., the big toe.

We must hold that the current of the modifying external influences divided itself about the animal's head when it came in contact with it. You should take this as the latest explanation and very authentic ! All this was not quite *unknown* to the ancients, though they lacked the scientific

explanation of it. This is evident from the proverb that says 'walls have ears.' Now, how could walls have ears unless they have evolved them out in the course of evolution?

We must now refer to wings which would be our eighth miracle. They came because some lower animals began to jump up to catch their prey. Notice that man had no need to jump for anything, and monkeys detest the idea, as is evident by their habit of pulling out the feathers and wings of birds when they catch them. This is why their species are without wings.

As for the intellect, the ninth wonder of evolution, it is only too obviously the outcome of the external modifying influences. If it could be shown that in the past some species had evolved out a brain on their hips and some had it placed in their toes the evidence would be complete ; but you could not expect time to have preserved every bit of evidence for you. Look : man alone has evolved out the brain, because he alone is the one who needs it most, since he is at war with his own species while others are not fratricidal like him. Besides the ever-wakeful Nature knew that man alone could make proper use of the intellect, since he alone has hands. Other species cannot even handle a gun, much less think of exterminating their race. That is why he alone is endowed with the intellect. Certain other members of the mammal group are about to get the intellect, as they have now begun to hate their own species, and are expected, in due course of time, to come up to man in that regard. No doubt, certain observations made during the last war throw some doubt on the dependence of the intellectual function on the brain, but we confidently look forward to another great war to demonstrate the contrary, and hope it will not be long in coming.

The tenth wonder is memory which makes it possible to remember one's grievances against one's enemies. Man has evolved it out because he has got to pay back his enemies in

their own coin. You must note that if you go on teasing even an ant for about a million years continually, it will begin to treasure up its hurts and hatreds against you in the end. It is a good thing in reality that ants do not live so long, else it will go very hard with man. No doubt, man, too, does not live for anything like a million years ; but we know that he has been in existence for hundreds of millions of years, so that there is no wonder if he has learnt to store up his sufferings as described above.

The eleventh wonder is the production of the mammals from the oviparous stock. Does it seem hard that the mammals should develop their young ones inside a womb and should also have a double or multi-breasted milk flagon to feed them with ? How else could the change be effected, good sir, unless all these wonderful changes occurred internally in the living organism ? It may be that the simultaneous growth of so many internal organs and developments of inner variations strikes you as wonderful : but the man of wisdom has learnt to curb his incredulity on such matters. If evolution is right then all our other surmises must be right too, though we may not be able to explain them to your or even our own satisfaction.

The above are some of the great wonders of the theory of evolution which we set out to trace. Not the least interesting part of this business of evolution is the way in which the 'surroundings and environments' have brought about the most amazing results within a few inches of space—notice the close proximity of the mouth, the nose, the eyes and the ears. That 'surroundings and environments' in the region of the tongue should give rise to tastes, about half an inch above it, to smells ; a very little higher up to sight, and just a couple of inches or so from the eyes to hearing, is the wonder of all wonders itself ! I am lost in admiration of the wonder-working Nature when I think that the bees and wasps should have eyes and the ants not. For clearly it would have been

an affliction to the ant to be burdened with sight, while the bees and wasps could have only been ants if they had no eyes. The argument that all the species must have been equally subjected to the influence of external surroundings and modifications, is beside the point, because no two individuals are placed exactly alike. But if any one, proceeding upon the differences of individual surroundings, enquire : how, then, are the ears always by the sides of the head, the eyes on the two sides of the nasal ridge, the mouth below the nose and the tongue in the mouth ? the reply is, that Nature is very thoughtful, and though it is not given us to understand her inscrutable wisdom, in all matters, we are not debarred from expressing our sense of wonder and awe at her power and resourcefulness !